

## THE BRETHREN'S EVANGELIST

A Religious Weekly,  
Having the BIBLE for its Creed.H. R. HOLSINGER, Editor.  
E. L. YODER, Office Editor.

ASHLAND, O., DEC. 8, 1884.

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## THE ADVENT SEASON.

The season of Advent and the threshold of another church year is upon us. The coming of Christ into the world to establish his kingdom in the earth as foretold by the prophets, and his blessed work as the prophet, priest and king of his people, claims our earnest attention at this time, and our hearts by dwelling on his royal attributes of forgiveness and love are preparing to rejoice at the Christmas message of the angels. "Unto you is born this day a Savior, which is Christ the Lord." To the waiting daughter of Zion came the prophet's warning cry, "Behold," or know, be assured, "Thy king cometh unto thee." It was a hard task for Jerusalem's children to take the prophet at his word, because they were in bondage. The garrison of Roman soldiers did duty in the castle of Antonia, frowning down upon the holy temple. The counter of the Roman tax-gatherers was established by the side of the seller of lambs and doves for the sacrifice. The proud Jews were thus provoked by a galling yoke, and caused a restless longing for the Messiah, who, they conceived, would ignore the sins of disobedience and rebellion against God, which had brought them to their present servile condition, and would effectually crush out their hated enemies, and feed their vanity and vengeance by the re-establishment of all the pompous glory of the throne of David. But when the lonely Nazarine did approach the Nation's Capital, and they heard the shouts of the multitudes saying, "Blessed is he that cometh," their faith staggered at the sight. Is this he of whom the prophet's have spoken, the root of Jesse, the hope of the tribe of Israel? Is this man, who rides in such a lowly manner through the city gates, to conquer our mighty oppressors and become the deliverer and savior of the nation? Their faith failed them, and they said it cannot be. And when he afterwards enters the temple and drives out those who bought and sold, and upset the money changers, and instead of establishing a brilliant court and choosing them for a royal retinue, calls the lame and blind to him that they might be healed, their bitter disappointment was turned into disgust. They reject him from that moment, and a deadly and malicious hatred of him fills their hearts.

The same warning of the Advent cry reaches our ears, "Behold thy king cometh unto thee." If in our bondage to sin, with the powers of Satan like the power of a conquering foe, casting his shadow over our best services, with the tribute of suffering and pain for sin wrung from us by the adversary, we refuse to look at this cry, we are self-condemned, and this is the condemnation, "that light is come into the world and men loved darkness rather than light, because their deeds are evil." We need not expect that light to break in upon us all at once with dazzling brilliancy. There are too many clouds of transgression, between us and the Sun of Righteousness to be first dissipated. We need not look for the coming of the king with a wonderful and sudden display of his mercy and power to overcome and at once completely annihilate the enemy that is so securely entrenched in the very citadel of our hearts. He still comes to the city of man's soul as he did to the city of Israel's capital, quietly and meekly, entering by means of the Word and the ordinances of his house. In these he comes to us continually, asking our allegiance, winning us by the influence of the Spirit and desiring to make us obedient and submissive subjects in his kingdom.

The Advent is drawing near. The King is coming. It is not a king of terrors like the King of Kings, but our king is coming with healing on his wings, full of kindness and goodness, with tears for those who are in sorrow, a heart open for every plea, a friend to sinners and a strong deliverer from sin and Satan's awful snares. He cometh meek and lowly and if we would accept

him we must divest ourselves of our inborn pride and arrogance, and travel with him in his mission of love and mercy. Then, and only then, will he be our king and we will be his people.

## IN MEMORIAM.

Brother Moses Keim was born in Somerset county, Pennsylvania, May 13th, 1810. When fourteen years of age, he went to Western Maryland, and lived there until 1833, when he emigrated to Holmes county, Ohio. On the 23rd of March, 1835, he was joined in marriage with Lydia Dummer. They had six children, five sons and one daughter. He was a resident of Stark county, Ohio, for thirty-two years, and of Louisville sixteen years. He was a zealous and consistent member of the Brethren Church for fifty years, and served in the office of deacon for thirty years. He was blessed with a strong constitution and enjoyed good health, with few exceptions, until within two weeks of his death. On the evening of the fourteenth of November he took a severe chill which was followed by vomiting. After a few days lingering his sickness turned into lung fever of the most violent type, from which he suffered intensely until Monday afternoon, November twenty-fourth, at half-past three o'clock when he breathed his last. He had attained the age of 74 years, 6 months, and 11 days. He leaves a widow, only a few days younger than himself, five of his children, and many friends to mourn the loss of a loving husband, a kind father and a friend to all, who mourn but not as those who have no hope, for they know that their loss is his gain. On Thursday, Nov. 27, Thanksgiving Day, his remains were interred in the graveyard, at the Centre church, several miles south of Louisville, and the services were held at the said church, and were conducted by H. R. Holsinger and Elder Conrad Kahler, of the German Baptist church. The services were very largely attended by the good citizens of the community, of all persuasions, which indicated the esteem in which brother Keim was held.

Brother Keim had retired from active business for several years, but was a member of the building committee of the new church, which is to be dedicated next Sunday, 7th instant, and to the building of which he had donated one thousand dollars. He took a lively interest in the building, and spent much of his time in looking after its construction, and the last labor he performed was at the church. It is to be regretted that he could not have lived to see it finished and dedicated; and yet we believe he is even now occupying that better building, of which the Apostle speaks: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The Lord bless, comfort and sustain the bereaved friends.

## TO BEAR CREEK CHURCH VIA. OF DAYTON.

The office editor was notified one day last week to appear before a business meeting in the Bear Creek church, Montgomery county, Ohio, last week and accordingly wended his way thither. The meeting was conducted in a business like manner and the business was disposed of to the satisfaction to all present. The Bear Creek church is in a prosperous condition and its members are in love and unity.

We stopped with brother A. Beagley whose extensive dairy furnishes milk and cream for the Soldier's Home, and whose residence and family furnish food, lodging and an abundance of milk of human kindness to wayfaring preachers and others whose fortune it may be to stop within the reach of their hospitable home. We also stopped a short time in the family of brother Ed. S. Miller, at his residence on 3rd Street Dayton, and found his latch string out according to promise.

We also met with brother Mason, and Dr. Hinkle, our brother, from Farmersville, and another brother from the Lexington Church, where brother Mason is holding a series of meetings.

Brother Mason has been associating so much with the Old Order brethren of the Miami Valley that he is beginning to bear some resemblance to them. He still maintains his cheerful disposition and his close application to duty or his near residence to Dr. Hinkle, or the abundant support of the Farmersville church, or all these put together have kept brother Ed's avoirdupoise up to its usual standard and his health in excellent condition.

In the evening we stopped with brother Kiehl in the City, and learned from him the story of the attempted invasion on the Brethren Church property by German Baptist Elders, an account of which is given in another column by brother Mason. We may have more to say about this matter hereafter.

Our exchanges tell of a party of indignant citizens sacking a saloon in Mt. Vernon, Ohio, lately, rifling it of its contents and burning them, and stoning the proprietor.

## THE BRETHREN'S ANNUAL FOR 1885.

The Brethren's Annual for 1885 is now well under way, and will be ready for sending out in good time for the new year. It will contain a list of ministers, with their addresses; a statistical table, giving date of organization of churches, number of members at organization, present number, value of church property, &c., &c.; biographical sketches of brother John Cadwallader, sister Hannah Knauft, and brother Isaac Price, with portraits of each (unless the electrotypes disappoint us, which is threatening us now); a history of the first church in America, with a picture of it, besides other interesting and instructive reading, and the usual astronomical matter. Price 20 cts., or \$2.00 per dozen. Order at once, please, and send in subscriptions for the paper as early as possible.

## Editorial Miscellany.

Brother Worst is on our hook for next week, and we have his promise for more good work in the near future.

We have an excellent article from brother Bashor for next week. It is headed: "Triumph By and By," and is better than his average. Look out for it.

Warren Burman and Jennie C. Findley were married on the 2nd of October, at the residence of the bride's parents, near Waverly, Iowa. We wish them much happiness.

The ruins of Pompei demonstrated that the loaves of bread baked in that city 2,000 years ago were of the precise shape of those baked in the city of Naples to day. There seems to be nothing new under the sun in the shape of bread at least.

Brother Nicholson writing under date of Nov. 27th, says: "Brother Bashor preached a good sermon at Hudson, on Thanksgiving, followed by Rev. Thompson. On next Sunday he will preach to the people of Hudson, on the Origin of Man."

Brother W. L. Spanogle writes us under date of Nov. 29th, that brother R. Z. Replogle, wife, and daughter Ella, were at that writing very low with Typhoid fever. Brother Replogle and family have our sympathies and prayers. The Lord kindly spare them.

Whitelaw Ried, editor of the New York Tribune positively declines being a candidate for United States Senator. He evidently considers that it is more honorable to be an editor than a Senator. That is rather complimentary to editors. We take it in.

We had a pleasant interview with brethren Sprengle and Young, of Stark county, of the German Baptist church, on our return from Louisville last Thursday evening. They were on their way to Mt. Morris, Illinois, and we sent our love with them to our friends at the Mount.

Brother Richard Arnold, a trustee of Ashland College, of Parsons, Kansas, formerly of Ashland, is visiting among his old Ashland friends. He is enthusiastic in his praise of his new home, yet he seems not to have lost his affection for the old, and is seemingly enjoying his visit very much.

A would-be reformer must begin at the foundation to build. A reformation beginning at the top will never succeed. Progress-Conservatives can profit by the above if they wish. Their method of reforming the old church is like trying to build on a sandy foundation. Better build on the Gospel-Alone foundation.

The cold wave of last week no doubt caught many people unprepared for it. It would have been the same if it would have been delayed till Christmas. Some people can never get ready. They are late for church no matter what the hour appointed for services, and the same with everything else. It is all owing to mismanagement and negligence.

At Creston, on our way home last Saturday, we fell in with brother Jacob Mishler, of the German Baptist church. He was on his way to Molican, to hear Elder Quinter dedicate the new church at that place. Brother Mishler was formerly a trustee of Ashland college, and is possessed of many progressive qualities, and is, moreover, a gentleman and a Christian.

Brother Will. L. Spanogle has lately preached a few sermons near Lewistown, Pennsylvania, and expects to return to the same place again on the first Sabbath of January, when he expects to organize a Brethren church. The Lord bless his labors with good results. There is a great work to do in middle Pennsylvania, and we know of no one better qualified to do it than brother Spanogle.

The Plenary Council of the Catholic Church has been in session at Baltimore during the past week. They hold their sessions in secret, but it is understood that part of the business of the council is to formulate decrees or mandates. The council represents a catholic population of about ten millions, counting men women and children. The Bishops employ part of the time in preaching

in the several cathedrals in the city. Below are some of the subjects of discourse by these Bishops: "The Blessed Virgin Mary Patroness of the Church in the United States;" "The Love of the Most Sacred Heart of Jesus to man;" "The Perpetuity of the Church."

In a private letter from brother J. H. Worst we learn that our Ashland Brethren in Dakota had a terrible fight with a prairie fire lately. A change of wind brought the fire into their settlement during the hours of night and they saved themselves and possessions only by great exertions. Brother Worst was absent from home and sister Worst leaving her children behind her went out to do battle with the fiery element like the brave little women we know her to be. She succeeded in part, but about 500 bushels of oats, the fruits of the Summer's labor were devoured by the flames. Only those who have witnessed the scene of a fire on the prairie can realize the situation of such a terrible visitation.

It is now about time to make our wants known against the coming holidays. We entirely forgot the matter for Thanksgiving, and so were obliged to buy several turkeys for that occasion. As the family is now very large it is quite an item to provide a feast, all at one's own expense. Now, we don't want to be considered as beggars; not at all; nor even as "throwing hints," but as it has become a kind of a custom (and we really kind of like the custom) for patrons to treat their editors on such occasions, why we thought we ought to remind them that the time of year was drawing near when such good works should be attended to, lest haply it might slip by unnoticed and unimproved, and then our friends would feel bad about it.

Our exchanges tell of a grand larceny of fifteen bushels of clover seed by two farmers named Youtzy in Holmes county, Ohio. They make special note of the fact that the thieves belonged to the "Amish" church, as that class of people have been specially noted for their honesty.

We suspect however that the Youtzy's were no longer members of the Amish church when they committed the larceny. We do know that they will not be fellowshiped by that church after their guilt has been discovered. The Amish as a people are strictly honest. With all their many divisions it never occurred to them once to defraud their dissenting brethren from their rights in church property under the pretense that they had a "right to lock the doors of their own churches."

This week Dr. Miller of California, stands in defense of the Gospel. We expect that brother Balsbaugh will see to it that the "Double Doctor" will attend strictly to business. We hope that brother B. will not infer that we mean that he (Balsbaugh) must necessarily oppose the Gospel in order to reply to Miller. They both stand in defense of the Gospel, of course, as did also brother Roberts. Brother Beer, of California, also submits an article this week wherein he tries to harmonize the views of the trio in their efforts to defend the Gospel. We are glad to know that they are all defending the Gospel and as we feel confident that among such able defenders the Gospel will not suffer violence we will content ourselves to allow them to proceed, reserving the privilege to act as moderator, which we will try to do impartially.

The Board of Management of the World's Exposition at New Orleans have deferred the opening from December 4th to December 16th, not because everything would not be ready at the old date, but because as the next session of the United States Congress opens on that day, President Arthur could not be present to inaugurate the exhibition, nor could the host of Senators and Representatives who desire to witness the grand spectacle gratify their wishes. The President's warm support of the undertaking is highly appreciated all over the South, and it would be a keen disappointment to the people if he were not present at the opening. Congress will be requested to adjourn on December 12th, so as to allow the members to accompany the President to the Crescent City. General Diaz, who will be inaugurated President of Mexico on December 1st, is expected to adjourn the Mexican Congress on the 10th, and will try to be present.

Bishop McQuaid, of the Catholic church, took occasion to say, in a sermon before the Plenary council, at Baltimore, that the rapid progress of catholicism in this country was accomplished in spite of the intolerance of Protestantism. This statement is certainly, open for criticism. There have been a few instances where Catholics have been made to suffer in this way, as in the case of the burning of the Ursuline Nunnery, in Charlestown, Mass., and the attacks upon the nunnaries in Baltimore, to which the Bishop alluded. These, however, occurred many years ago, and the assaults were made by a mob, and were undoubtedly provoked by the Catholics themselves. We think that the major part of the intolerance and bigotry existing in this country, has been mani-